1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

CHAPTER II

BASIS OF SUBSISTENCE

177 241 Since the basis of subsistence of the Maricopa and their allies has changed greatly since aboriginal days it is by no means easy to draw a picture of the original food quest. Even before white settlers appeared, Maricopa acquisition of wheat from Mexico had almost entirely displaced the cultivation of corn, and since that day dependence on traders' products has almost obliterated [439] what remained of their original habits.

262 184 The staples of the Maricopa and of the Halchidhoma while still on the Colorado seem to have been identical and used in much the same proportion. There is a possibility, however, that the Halchidhoma cultivated corn somewhat more than their Gila relatives and had access to more fish. In contrast, then, they depended less on mesquite and rabbits. This must remain an inference based on what is known of other lower California peoples, since Halchidhoma informants no longer know precisely what ancestral life on the Colorado was like.

22 [243] [462] The Maricopa seem to have depended largely on gathering mesquite beans, hunting jackrabbits, and on fishing. Relatively little corn was cultivated. The picture of the food quest drawn by informants shows that women were occupied every day gathering mesquite beans during the season, while the men hunted hard by for rabbits or fished. The quest was unceasing: "people starved in those days unless men and women kept at it all day long." Kutox maintained that in those days children were undernourished: "a child of two or more might not be able to stand [146] because it lacked food." On the other hand, Bartlett (1852) makes it appear that Pima and Maricopa cultivation was so great as to allow long periods of inactivity.[1]

137 Yet mesquite was abundant in the valley, especially in the

[1] Bartlett, *Personal Narrative*, II, 264. [Text continues on page 50.]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

horse to make decorative spots.) Both the fruit and the plant were called kălyă'p, "flat," for the flat leaf-like stems. 824

Yucca baccata grew in the desert to the north. The banana-like fruit was eaten fresh; also stored by splitting and drying. Plant and fruit were ĭtcakwa'tc. 222 [251]

Some stems and leaves of plants were eaten. A plant growing in the mountains (hence called âvi', "mountain") looked like asparagus and was bitter. The stems were roasted in ashes. A little plant, called mŭckwo', was washed and boiled. When tender this was squeezed out between the hands and eaten with salt. The leaves of âgwa'vâ, probably pigweed, larger than spinach leaves, were boiled and eaten with salt. This was gathered in the fall. 252

Mescal, the agave plant (maðĭ'l), was not much eaten because it did not grow in this locality. A few plants grew on the higher parts of the mountains to the south and more plentifully beyond in that direction. It was gathered by men because it grew too far away for the women to go. Most that they used was brought from the Papago country in cooked form. The growing plant was severed from its root by the customary chisel (n,ĭmtakĭ't or maðil,yĭmtâkĭ'tĭc, "mescal–to cut off with"). This was a stick twenty inches long, two in diameter, flattened near one end to provide a chisel edge at one side. (The chisel edge was not at the end, as with other tribes.) This was held against the base of the mescal and hammered with a convenient stone or stick. The long leaves were trimmed short with a knife; the mescal hatchet of other tribes being unknown. One leaf was left long so that the heads might be tied in pairs, or they were fastened in pairs by a stick thrust through them. A man would bring home only six or eight, not a full load, because they were scarce. 222 [137] [262] [462] [439] 222 412

The mescal heads were baked in a pit. A fire was built in it, but the usual stones omitted. The coals were raked out, the ashes sprinkled a little, the heads laid on this, covered with dirt, then ashes and a little fire. If prepared late in the morning, they were allowed to bake all the following night. The short leaves remaining on the baked head were stripped off to be chopped up and mashed in a mortar. This mass was spread to dry on peeled 252

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

fresh, the pulp might be squeezed between the hands, the liquor strained through a cloth, and boiled to a syrup which was used on corn bread or wheat tortillas. The melons were of some importance in providing a fresh food during the winter. They were stored in the storage houses adjacent to the dwellings, where they may have been covered with sand to keep through the winter. They were not ordinarily stored by burial in sand in the fashion of the lower Colorado tribes, but this was resorted to if they were to be hidden from the enemy.

HUNTING

The semi-desert environment of the Maricopa provided only a meagre range of animals for food. Rabbits and other rodents were relatively abundant, but large game was scarce in the immediate vicinity. The larger mammals, such as deer and mountain sheep, could be hunted in the mountains to the south and west, but even there were by no means plentiful. A secondary source of flesh food was nearer home in the form of fish, with which the streams were well stocked at certain seasons. Consequently the Maricopa were primarily hunters of small game, chiefly rabbits, and were also fishermen. They had little interest in ranging far from home for larger game.

Rabbits, especially jackrabbits, bulked as large as mesquite in the food supply. In addition they took deer, mountain sheep, antelope, peccary, beaver, prairie dogs, doves, turkey, quail, and even made use of turtles, honey, and caterpillars, but none of these were regular foodstuffs. They stopped at nothing except outright carnivores, as well as dogs, badgers, gophers, ground squirrels, and porcupines, nor did they eat bird eggs.

Possibly because of a general indifference to hunting, tabus and rites were few. There was no notion here, as among the Havasupai, that wasting game made the hunter ill. A lad was prohibited from eating his kill, however, and mountain sheep hunting was something altogether special. Deer hunting was less restricted, but was preceded by a rite.

A lad dared not eat any animal, bird, or fish he caught. He brought it home and butchered it, but he had to give it away to

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

224 older people. This tabu applied not only to his first kill, but continued until he was full grown, twenty-five or thirty. Should he eat it blood might run from his mouth until he died, or at least he would never kill anything more. There was no ceremonial ter-
[171] mination of the tabu. This prohibition is not an unfamiliar provision but usually extends only to the first kill.[13]

●262 All three local varieties of rabbits were eaten: jackrabbits (ȧkȧu'l$_{y}$^{ȧ}), cottontail (xal$_{y}$^{ȧ}au'), and the little chamissa or blue rabbit (xal$_{y}$^{ȧ}au' ĭnyamtackωeR^{ȧ}, "made slender by the sun rabbit"). Cottontails could be eaten by any one, but the others were held "poisonous." Chamissa was dangerous to little children, who therefore might not eat it. Jackrabbits were also somewhat "poisonous" for adults, but they nevertheless ate them.

[773] There is a confusion here, because according to myth the cottontail was considered poisonous, the others derivatively from the cottontail. In handling the raw flesh of jackrabbits they carefully avoided letting the least drop of blood splash on them, else
224 [753] they would sicken. And if a hair of this rabbit got into one's eye, he would be stricken blind.

Jackrabbits were sought rather than the smaller species. They were hunted chiefly in summer, when they were fattest, near where the women were at work gathering mesquite. They were exceptionally plentiful in the valley: a hunter returned from a day's hunt with at least four or five, sometimes as many as ten.
[251] The excess beyond the day's needs were skinned, opened, and hung to dry on the house beams.

There was a saying (but it was regarded as no more than a saying) that when a man had set a day for hunting jackrabbits and it turned out cloudy, it was a sign he had been incontinent.

Although rabbit hunting was for the most part individual, organized drives were sometimes decided on at evening meetings. One man was chosen as leader (xalyȧaui'ck, "planner of rabbit killing"), who assigned men to their positions. Nets were set in

[13] Pima, Havasupai, Kaibab, Paviotso, Shasta, Klamath (Russell, *Pima Indians*, p. 191; Spier, *Havasupai Ethnography*, p. 324; *Klamath Ethnography*, p. 168). The Maricopa extended tabu holds for the Kaibab Paiute: boys are forbidden to eat jackrabbits they themselves kill (Sapir, *Paiute Song Recitative*, p. 466).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

side to talk of happy things. When they had finished smoking four cigarettes, the same man would butcher and divide it among those present. They were careful to lift the flesh slowly from the ground. If it were jerked up, rain would pour down and it would thunder hard. Even when carrying it home, they would walk their horses slowly all the way. When they neared home, those on horses dismounted slowly and carefully lifted off the meat. These men would divide the meat among their friends and relatives, or after it was cooked invite them to eat. Those to whom it was given must thank the giver, else in winter it would rain hard or be very cold, or if summer, become so hot as to scorch the plants and sand storms blow. Similarly if one should beat or shake the mountain sheep skin or horns, the weather would be frightful. (The horns were not carried home.)[15] They had to be careful at all points in handling the sheep. Women cooked its flesh. It was not thrown into the pot, but put in slowly. Sticks had to be thrust into the fire slowly, too. Even when eating it, they chewed slowly, for fear of choking.

Peccaries were sometimes seen in the desert east of Sacaton; they were hardly ever found in Maricopa territory. Hence while the Pima hunted them, the Maricopa killed them only when passing eastward, as on a war party. The meat was divided, roasted and eaten on the spot. The tusks were not used. While the peccary is now known as k$_y$ω′chĭlyuvacâʊð′m, "wild pig," and the domestic pig as k$_y$ω′c, obviously the latter was the original name for the peccary.

Beavers (pĕm) were eaten, especially the fat tail. There were a great many beaver in the neighborhood. The entrances of the beaver house were stopped up, while they dug through its top, using their digging sticks to kill the inmates.

No one would eat ground squirrels (aʊi′c) for fear of deafness.

Birds were not important in the diet and their eggs were never eaten. Quail, mourning doves, and whitewing doves could be

[15] Pima hunters also never brought home the horns. "Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains." The Papago deposited mountain sheep tails with feathers at springs during rain ceremonies (Russell, *Pima Indians*, p. 82).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

All small game and
fish was cooked by men; women, however, cooked deer and 252
mountain sheep flesh. The reason is not apparent. [462]

Large mountain turtles (kapĕ'ṭ), about a foot across, were [262]
eaten; also by Papago and Yavapai according to my informant. [71]
These were usually baked in ashes; sometimes boiled. The shells [237]
were not used for any purpose.

Honey was occasionally obtained from the flower stalks of 222
mescal, but these contain very little. This was the product of
large bees (mŭspo'kwĭni'l,ȧ, "black bee"). The classification of [825]
"bees" is rather interesting: working bees were called flies
(xălyȧsmo''kwĭlyȧvi'na); another bee with a yellow back (not a
hornet) was mŭspo'cĭlyȧmŏ'kkȧkwĭ'sĭc; a fourth variety, re-
sembling a wasp, was mŭspo'kwĭsĭ'c, "yellow bee." The nests of
working bees were found and the insects killed individually, but
their honey was not eaten.

A worm, called ȧmĕ' (more probably a caterpillar, since it was
said to have a horn on each end) was caught, boiled, dried, and [252]
eaten.[17] They caught them in their hands in the spring and late
autumn. There was a peculiar way of catching them: with one
hand they caught the beast, broke off the end with the thumb
nail, squeezed it out, and inserted it between the other fingers of
the same hand. In some fashion they braided long strings of
these, perhaps because the "worm" coiled around its fellows.
Then they boiled and dried them. They were eaten dry or boiled.
Dried "worms" were also heated in warm water and fried. The [252]
finger tips got sore gathering them.

Pets (n,ȧxa'tk, "my dog," any pet) may be conveniently de- 231
scribed here. These were dogs and various birds. The chicken
hawk was perhaps the sole bird deliberately excluded, because [753]
one who handled it would "get sick in the lungs." Turkeys were
not pets.

Dogs (xatk) were said to be like present-day dogs; some black,
others spotted. They were called by whistling or by calling their
names. Several expressions were recorded: kȧθi'k, kȧθi'k, "come,
come," govŭna'l,ŭm, "get out, go away," sĭkiyĭ'mdĭk, "go

[17] Said to travel rapidly. These are undoubtedly the same as the Pima [825]
ma'kŭm (*ibid.*, p. 81).

231 away," and more emphatically gĕcpa'm, "go away!" Pups were
[224] trained for hunting, but since they were not used to hunt deer, this was most casual. Objects were thrown for them to fetch, so that they would catch rabbits and bring them on call. Horse meat was eaten but not dog, "because the dog is a person."[18]

552 Dogs were named for their appearance. A dog with a gray nose was called aucăki'n, "fire poker," because he resembled the burnt end of a poker. A dog with a white patch around his neck was xama'lgwexa'nŏk, "white collar"; a woolly little dog was mule'l, "bushy"; a black one with white spots over the eyes was hiða'kgwĭcâmpŏ'p, "four eyes."

[439] Doves were kept as pets. They were brought by the Papago and were kept in long, cylindrical cages made of tules. The cage
[417] was about three feet long by one in diameter; the tules were mounted on a willow hoop at each end, with other tules woven through them at intervals along the side. This sort of cage was called âkwi'k, "woven, twined." Mocking birds (kwĭcila') were also kept as pets, because they woke their owners in the morning and because they were dreamed of.

235 Young birds were caught and reared, so that each year their feathers might be plucked. These were mostly hawks; rarely buzzards and crows. A cage, about four feet high, was made of
[417] willow limbs thrust into the ground close together and bent over to be tied at the top. This lacked horizontal ribs. No nest was made inside, but simply a stick for a perch. Such a cage was gacɔla'n,ĭva' tciwŭ'm, "built for [a particular species of large] hawks."

FISHING

236 Both Maricopa and Halchidhoma gave more attention to fish-
[133] ing than might have been expected. This is especially astonishing in the case of the Maricopa since their semi-desert habitat with its seasonably variable streams, containing at best little water, would seem most unprofitable for fishermen. There is no ques-
[262] tion, however, that even for them fish held second place beside jackrabbits in providing flesh. As between Halchidhoma and

[18] See p. 254.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

also made for use in high water: these were two logs side by side with sticks tied across them. They used their hands for paddling and long punt poles. The Halchidhoma, like the Mohave, also ferried babies across the Colorado in large pots. These people were good swimmers; the Maricopa were not. 501 [171] [481]

Fish were usually eaten fresh. The excess of a day's catch might be half broiled and hung to dry from the house beams. But no attempt was made to keep them longer than a week. Whether this was because such soft-fleshed fish cannot be successfully dried, or for want of knowledge or interest, I do not know. [262] 251

Fish were either broiled or boiled with corn. In any event, they were always cooked by men, who served their wives before themselves. No reason was assigned for this, other than that it was so strongly customary as to be obligatory. Men never ate fish before their wives; when the wives had had enough they called their husbands. 252 [462] [264]

Broiling was done by two methods. In one, the fish was always cut open along its right side near the backbone. If a man cut it on the opposite side, they made fun of him; told him to go back and grind his wheat (that is, that he was womanly, for he did not know how). The intestines cleaned away, the fish was spread open on the hot ground. Burning sticks were then propped over stones set around the fish so as to broil the upper side. All fish were treated in this fashion. They were broiled in this way very quickly. The other method consisted of cutting the fish along the belly, but not spreading the flanks. Again the coals were raked away, the fish laid side by side, and covered with ashes on which coals were heaped. It took all morning to cook them in this fashion.

They were boiled with salt. This took half a day. When done, finely ground corn, mixed with water to a thin gruel, was added to the pot of fish. The cook, always a man, stirred this, not round and round, but by inserting his stirrer down close to the sides of the vessel and lifting the fish. After the corn was added, another half hour was required to complete cooking. The stirrer used was a stick eighteen inches long, one and a half inches in [263] [415]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

diameter, and wedge-shaped at one end. It will be noted that scales, skin, bones and all went into the mess. In fact, the enormous number of small bones these fish contained gave them no concern at all.

Shellfish and crayfish were probably not eaten, if they occur in these waters at all. My informants knew of no mollusks nearby and professed ignorance of the Colorado.

MEALS AND DOMESTIC HABITS

Domestic duties began before sunrise. A woman rose and immediately began her preparations for the morning meal, the cooking utensils being conveniently at hand near her head. (They slept with their heads to the east: these articles were kept near the doorway which was on the east side of the house.) She then went to fetch water sufficient for the day's supply, carrying a large pot on her head balanced on a cloth ring. Each family had several large vessels for storing water, mounted on branching posts erected under the shade. Fetching water was a feminine task alone: they always made a point of having the storage jars filled before the sun rose.

Cooking was done under the shade, with which each house was provided, in the summer, but in winter anywhere in the open. If need be they erected a little screen of arrowweed stalks thrust into the ground to keep off wind and dust. They only cooked inside the dwelling if forced to by bitter cold. There, as outdoors, the fire was not confined, as in a pit nor walled in. Cooking pots were supported on three stones. Today, a little trench is dug for the fire, the pot being supported on several iron rods or even green sticks set across, but I was assured this was not aboriginal. Clay cooking pots and bowls, ladles of clay and wood, mush stirrers, and baskets were the utensils. For a people primarily pottery using, they put an exaggerated value on the convenience of baskets (the shallow bowl baskets obtained from the Pima) and held it highly awkward to have to do without. Stone boiling was unknown. The mush stirrer was three or four arrowweeds twined together near one end (Pl. XIV, *d*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

with the remainder of his personal belongings. Whether his position was transmitted was not disclosed.

This pike was a mesquite shaft, pointed at one or both ends, encircled at intervals by bands of red and black paint, and bearing pendent feathers. Kutox gave contradictory evidence regarding details: he stated that it was in length the height of its bearer, again that it was four to five feet long; that it was pointed at one end, again at both. A specimen which he had made for me (Pl. XIII, *a*)[13] is pointed at one end only and is forty-three inches in length. Another specimen made by Charlie Redbird is pointed at one end alone. The feathers were the largest plumes of buzzard and eagle, each bound individually to the shaft, leaving a space free for a hand grip at the middle. Halchidhoma and Maricopa made such pikes identically and alike called them hukwill'c.

Armament consisted of bows, short wooden clubs, and circular shields. Rarely a man might arm himself with a wooden pike. A warrior carried either bow, or club and shield; never both. Clubmen and bowmen went into battle as separate divisions; the clubmen always grouped to march in front, the bowmen following.[14] Each of these companies was said to have had its leader, presumably a spontaneous leader, since the absence of any special designation for them argues against formality of their status.

WAR DANCE AND SPEECHES

The night before setting out for war there was always a war dance (hupi'l,ĭg). Everyone participated: women, old and young, as well as the warriors who would comprise the party. Songs of all kinds were sung, "because they might lose some of their men and this would be the last time they would ever hear these songs." These followed one another through the night. Toward morning, when the dances were over, everybody left. Meanwhile some women had prepared provisions for the war party. This consisted principally of ground parched wheat.

[13] Washington State Museum, No. 2–11918.

[14] This division aligns with Pima and Havasupai habit. But at least clubmen were not paired with bowmen in the manner of the Havasupai (Spier, *Havasupai Ethnography*, p. 250; Russell, *Pima Indians*, pp. 120, 202).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

175 Bartlett saw a party set out against the enemy north of the Salt River in July
726 1852. "Their arms were solely the bow and arrow: most of them had a skin quiv-
er hung across their backs; though a few carried their arrows in their girdles."
[411] And in speaking of Pima-Maricopa armament in general, he wrote, "The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it."[25]

726 Moving northward toward the mountains, they would start out slowly and camp hidden in the thickets of the Salt River bottom. During the night the journey was resumed, bringing them near the enemy toward dawn. There they would rest all day. Late in the afternoon they moved to the actual attack. Only a
● [262] little ground parched wheat was carried for provisions. Rabbits might be killed on the way; these were roasted if it was safe.

726 A clairvoyant was always included in the party; one who had
787 dreamed of Buzzard or Coyote. While they were resting in the mountains, an older man would ask him to locate the enemy. Everyone must be quiet: the horsemen would lead their horses aside. The clairvoyant, standing beside a fire in the center of the
[276] circle of seated men, proceeded to smoke four cigarettes. By the time he had finished smoking the first, he thought he was lifted off the ground a little. With the second and third, he was still higher, and when the fourth was finished, he dropped as though dead. After a few minutes he sat up. The man who had requested his aid now lit a cigarette to give him. The clairvoyant would then tell how Buzzard had taken him to the highest mountain to reveal the location and numbers of the enemy; had told him from which direction to approach, how easily he would find and kill them. The warriors then set off, led by this man.

726 When they reached the enemy, all rushed forward to see who would kill the first enemy. If the enemy were surprised asleep, everyone in the camp was killed, three or four families. They did not look on a slain enemy's face any more than was necessary.
727 As soon as they knew he was dead, they faced toward home, with their backs turned to the corpse and to the mountains, which were also conceived as enemies.[26] Apparently they were quite

[25] *Personal Narrative*, II, 217, 237.

[26] See p. 253.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

a man, his favorite horse decorated with paint (or several of them), was staked near by to be killed as soon as the pyre was lighted. The belief was that he could ride one to the land of the dead, packing the clothing, etc., on the others. 764 [775]

While the pyre was burning, an older man (called aume'vâ, "fire tender") poked with a long pole, running it under the corpse to let in the air, and pushing the blazing logs over the corpse so that it could not be seen. "For the relatives to see any of the corpse would make them sad." The end post was the last to finish burning. The breast and heart were held to be the last parts consumed.

All this time the relatives were about. Children and elders alike were forbidden to eat or drink. When the body was half cremated and again after it was consumed the speaker delivered an oration. After the pyre had burned to coals, everybody left except the fire tender. This would be early the next morning, e.g, if the cremation had begun early in the night. [262] [537]

When the fire had burned out, four holes were dug close to the heap of ashes, two on the south side, two on the north. Then the fire tender, starting at the west end of the heap, scraped the ashes alternately to the north and south of the center line. He then divided these two piles to the west and east, so as to form four piles. Each was put in its respective hole and covered with dirt. Dirt was also scattered over the whole place. "Then the rain obliterated all signs. It is better that way."

At the funeral of a man who was a singer, the Maricopa (but not the Halchidhoma) had singing and dancing; even the relatives rose to dance. They then returned to cry over the dead. The songs were those the dead man "had liked," i.e., those he had dreamed. The same songs and dance were repeated in their mourning ceremony. 766 533 535

Everything within the dead man's dwelling was destroyed. The objects were thrown into a hole dug beside the house, or sometimes within it. The house was then burned down. This was done because the sickness might have been left in the house, and also, if these articles were left about, the dead, returning, might be seen in dreams and the survivors sicken and die too. They 768 [775] [753]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma
Yuma
Mohave

768 moved to a new locality, where a new house was built. This
[166] habit seems to have led to a constantly shifting occupation of the Gila valley, much accelerated by the epidemics incident to the coming of the whites.

765 The relatives would mourn for four days following the death. At the end of the fourth day, they were always visited by an older person who talked to them, admonishing them not to think of their dead relative for fear they might also sicken. He tried to get them to efface it from their minds. For this reason, there was no mourning ceremony, according to my Halchidhoma informant; but he later described the very full rite given below. After four days they resumed their normal occupations.

765 Purification (mataraă'k) was necessary for the mourning rel-
783 atives, the speech-maker, and everyone else who had touched or tended the corpse. They threw all the clothing they wore into the pyre and went to bathe. (In fact, everyone who was present threw at least one article into it before leaving the spot.) On reaching home, before going to bed, they built a little fire on which arrowweeds were lain to smoke themselves. For four days
● [262] they abstained from meat and salt, bathing each morning. Mourning relatives singed their hair short, not close.[1] The length
[587] of mourning was not fixed: some widows and widowers remarried within a few months, but it was usual to wait a year or two.

I several times observed an old woman walking alone wailing or rather groaning for relatives who had died some time before. But when she reached the house of her niece, where I was, she left off abruptly. I was told that she grieved all the time and that she dreamed of the dead.

551 The objection to naming the dead was very strong, so much so
769 that it was very difficult to obtain genealogical material. This was not an absolute tabu but a strong repugnance. As elsewhere among Indians, mentioning a man's dead relatives (called nĭctcĭm'g) was comparable to cursing him. Kutox, commenting on this, said, "But every time I hurt myself I say, 'I have no grandmother; I have no grandfather.' Soon I will be with my dead relatives so I do not mind speaking of them."

[184] [1] Purification of mourners by bathing and smoking also occurred among the Yuma (Gifford, *Yuma Dreams*, p. 66) and the Mohave purified themselves by smoke in the scalp dance (Kroeber, *Handbook*, p. 752).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

coals, over them. The third way was to spit them on arrow-weeds to stand over the fire.) [539x] [252]

She told them that night, that as she went on farther to the desert, she saw other animals. She described them: she said they have long ears and are much larger than rabbits. She said, "I see these animals every day; as I gather wild plants, they eat beside me. They know I can not harm them. Since you are only children, they might do the same with you." *She called them kau'l*, jackrabbit. The next morning they started off again. When they reached the desert they saw the jackrabbits. They ran home crying again. It was hard for them to kill jackrabbits. The older brother said to the younger, "Now if we don't kill any jackrabbits, but went home dragging our bows and arrows, humans would cite this against the two brothers who went hunting but came back without a thing." So they tried hard and did kill some jackrabbits. They brought them home. When she prepared these, she ate them but would not feed any to her children. She said, "If a child ate this, it might have a big boil on its neck or body. Such a boil would be incurable. But older people can eat this, yet it may happen to them, too."[20] [262]

(When the boys brought home animals they had killed, they did not eat them. She told them that every time they hunted by themselves, they should not eat what they had killed.)[21] [224]

At night when they were ready to go to bed, she told them of another animal. She said, "This is a fearful thing for young boys like you to hunt. As I go toward the mountain, I see another sort of animal that grazes near where I gather things. These animals look as though they were wearing dry branches on their heads. They are called ʻgwa'gȧ, deer. But a child could not kill this animal, because he is not strong enough, for it has a tough skin." She told them this during the night. The boys said, "If an old woman can become so well acquainted with this animal, why can not boys, too?" Next morning they started off. They went quite a distance, until they came to the mountains. They saw a num-

[20] This tabu conforms with Maricopa practice.

[21] This also is Maricopa practice.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1*st*. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

formed limbs, owing, in a measure, to the burdens they carry on their heads. The men have small and slender limbs, and, in their physical development, are quite inferior to the tribes between the Mississippi and the Rocky Mountains. This is readily accounted for by their different modes of life. The Pimos exhibit a great simplicity of character, more so, I think, than the Maricopas, preferring to lead the quiet lives of agriculturists to the roving and predatory habits of the Apaches, Comanches, Navajos, and others. But although they do not like wars, they are by no means cowards, and do not hesitate to march against their enemies, the Apaches, when it becomes necessary. There are no tribes of Indians on the continent of North America more deserving of the attention of philanthropists than those of which I am speaking. None have ever been found further advanced in the arts and habits of civilized life. None exhibit a more peaceful disposition, or greater simplicity of character; and certainly none excel them in virtue and honesty. They are quite as industrious as their necessities require them to be. Possessing no market for the sale of their produce, they raise but little more than is necessary to supply their own wants. To do this, with a soil of great fertility, and water at their command, requires but little labor. Hence, after their crops are in, they have nothing to do until the season arrives to gather them. Their granaries are then filled with wheat, corn, beans, pumpkins, squashes, mezquit beans (their substitute for sugar), and the fruit of the petahaya; and after that, they undergo another long season of inactivity. Our Missionary Societies and Boards of

3: Whited G-5 (1890) 1894 NT15 River Yumans NT15
Maricopa
Pima NW 29

P R 135 these metals exist within the limits of the several reservations. A few adventurers claim that if the Indian title to the land could be extinguished enterprising miners would soon develop paying quantities of the precious metals, but such statements need verification.

P R 764 CUSTOMS AND RELIGION.—Should one of the tribe die, it was formerly the practice to burn the tent, hunt and kill all the animals owned by the deceased, and destroy all his property; but such practices have been abandoned within the past 15 years. Their mode of burial now is to dig a grave 5 or 6 feet in depth, then dig a vault at one side large enough to receive the body, fill the grave, and cover it with poles or brush, probably to prevent the violation of sepulture by the coyotes. Several such Indian burying grounds may now be seen on the Gila River reservation.

P R 797 Viewed from a religious standpoint, a steady advance has been made within the past 18 years, though the progress has been slow. The Presbyterian church has erected a small adobe chapel at this agency, in which Sunday school and other services are held every week and are well attended. In addition, a small adobe chapel has been erected and partially completed at Blackwater village, about 12 miles east of the agency, but within the limits of the reservation, with a church membership of 22, about equally divided between the sexes. The Pimas have 2 church buildings, valued at $2,000.

P R 177 262 342 PROGRESS.—The material and economic progress made by the Pima and Maricopa tribes within the past 15 years is quite noticeable. Formerly all carcasses of horses and mules which fell on the great road stretching along the south bank of the Gila river, through what is now the Pima reservation, were quickly appropriated by the Indians and used as food. Their dwellings were then miserable huts, built of brush and weeds; now there are nearly 100 adobe houses, and a large number of their huts are built of willows and sticks, well plastered on the sides and roof with adobe, those among them who can do so building houses in the Mexican style. According to a count made July 1, 1890, out of 580 dwellings of all kinds 50 were adobe houses.

P R 177 648 241 The agent is encouraging improvements by issuing a new wagon to each Indian who builds a house, imposing the condition that the wagon shall be properly cared for and housed. On the fulfillment of certain other conditions he issues a plow or harrow, thus encouraging improved methods of farming. The Indians quite readily avail themselves of these opportunities, and since September 1, 1889, there have been issued 22 wagons, 13 sets of harness, 30 plows, 200 shovels, 200 hoes, 50 iron rakes, 100 axes, 100 sickles, and 40 swamp hooks. The Pimas are self-supporting, receiving no rations or annuities and no gifts from the government except farming tools, and their desire for these implements shows the progress that is being made in agriculture among them.

P R 177 291 [822] [302] In dress great progress has been made in adopting that of the whites. Probably one-half of the men wear shirts, pants, shoes, and hats; one-third go barefoot; rarely one may be seen at his cabin without covering to the legs. Some of the children wear very little clothing. The women wear no shoes in warm weather. A scanty skirt, with blouse waist, suffices for their covering, except that they wear a shawl, or a cheap substitute for one, drawn around their shoulders without folds and falling to the knees. No covering for the head is worn except when the shawl is drawn over it. Red is the prevailing color of the dress; the brighter it is the more desirable it will be. The hair is parted in the middle and combed back, and is usually worn long by both sexes, but the men have been encouraged to cut their hair short and wear hats, and efforts in this direction are meeting with some success.

P R 177 273 548 [519] [648] MORALS OF THE PIMAS AND MARICOPAS.—Drunkenness, prostitution, theft, and gambling may be classed as the prevailing vices of these Indians. According to the best authority attainable drunkenness is on the increase among the Pimas. The cause of this increase may be traced to contact with the whites, who sell them intoxicants. They manufacture a cheap fermented liquor from corn or cactus fruit and indulge in drinking at their dances; but drinking does not appear to be more common with them than among the whites, and, indeed, one has but to stand by any of the many open bars of the territory to become convinced that drinking prevails extensively among the superior race. Cases of prostitution are too common, but do not seem to be increasing. Instances of brawls and quarrels are not frequent unless some of the parties are drunk. Fifty Indian boys attending school will pursue boisterous games day after day and never engage in a quarrel or a fight. The Pimas as a tribe are peaceful, and claim that they never warred with the whites, but were obliged to take up the hatchet against their ancient enemies, the Apaches, in order to preserve their existence, and having quieted them, they returned to their peaceful avocations.

P R 164 DISEASES.—The tribe is more or less tainted with venereal diseases. The Indians are scattered over the reservation, and the agency physician attends to but a small portion of those who are sick. No reliable statistics of diseases and deaths have ever been collected, and it is impossible to determine with any great degree of accuracy the proportion of deaths resulting from the several diseases or accidents. The agency physician reports the diseases as scrofula, consumption, conjunctivitis, and syphilis. Rheumatism prevails to some extent, but owing to the mildness of the climate it is not so prevalent as among tribes farther north. Scrofulous swellings on the neck and scrofulous ulcers are often seen. One old resident thinks that from 10 to 20 per cent of the deaths are due to consumption. The physician claims that a large majority of the cases of scrofula and conjunctivitis can be traced to a syphilitic taint.

P R [755] The Indians can not be relied upon to administer medicines furnished and prescribed by the physician. A large majority of them lack faith in prescribed remedies. They prefer the singing and howling of the medicine man.

/82 cont./

000 cooking pots of many sizes.

From the Pima they also learned to weave cloth from
291 native cotton. The dress of the women formerly consisted of a
[177] piece of this cloth wound around the body under the arms and reaching to the knees, with an outer shawl for cold weather.
[302] The men wore only the breech-cloth, but painted their bodies elaborately.

The Maricopa, of course, possessed the same wealth of
262 native vegetal and animal foods as the Pima, and employed the same methods of gathering and treating them. The fruit of the giant cactus, found in unlimited quantities, is still one of their important staples. This strange creation of the plant world blooms in early spring and ripens its fruit in June and July. Using a long
[222] pole with a wooden blade at the end, the women cut the fruit from the plant and carry it to the settlements in large baskets. The
[252] fruit is eaten fresh, dried, made into jelly, or preserved. They
273 also make quantities of wine from it, first boiling the fruit, then draining the juice into large jars, which are kept in a heated house for a week to ferment. A number of women, sometimes twenty-
[476] five or more, formerly joined in making wine, and when it was
[574] ready their neighbors were invited to a great feast, which always ended in a debauch. This deplorable custom, along with many of a commendable nature, was derived from the Pima.

The Maricopa are a sedentary, agricultural people. The
241 [252] principal crop of their small irrigated farms is wheat, which they
[412] grind into coarse flour on the metate, or hand mealing stone.
582 /83/ The little that remains of their former social organization indicates that it was identical with that of the Mohave. Nothing could be learned tending to show that under this system marriage within recognized groups of kindred was prohibited. The union
584 was without ceremony, and formal consent of the parents was not necessary; if they did not send the young man away, it was assumed that they were willing to accept him as a son-in-law.

[764] As among other Yuman tribes, the dead are burned. Within
765 a few days after the cremation of the body of an important man a mourning ceremony, called Nyimich, is observed. Fuel is heaped up to form a pyre, on which are placed pieces of clothing of each of the near relatives of the deceased. The men march around the pyre shouting and crying, followed by the women carrying